

village is a long way off the girl's relations sleep at his village, but if they can manage to do so they return the same day. Next day the bridegroom's brothers and his other wives take the bride back to her father's village and there is a great feast and *tembo* drink; the bridegroom does not go. 585

The father of the girl next day presents his daughter with a goat and she returns to her husband. The girl's husband then continues to make payments to his father-in-law; the total amount it is necessary to pay varies from two to six cows; if he stops paying his wife will go off to her father's village and stay there for a month or so until the man resumes payments. Before the big attack of cattle plague in 1890 and 1891 it is said that as many as forty cows were sometimes paid for a wife. 583 585

If a woman does not bear her husband a child quickly the husband stops his payments, but the husband has no claim for the return of any of the property as long as the woman stays with him. If a wife dies and has borne no children the property is returned, or one of her sisters is given the man to wife and the man only pays about twenty goats for the sister. 583 587

If a woman will not stop with her husband she is married to some one else, and the first husband is repaid from what the second husband pays. If a woman has a child and is ill-treated she can leave her husband but the child belongs to him; if the child be a boy, when it grows up and the mother grows old she will generally come back to live with her son. If after a marriage has been arranged a father is loth to part with his daughter the young man employs his friends to waylay the girl in the daytime. If the girl however refuses to stay at her suitor's village and runs away, the property paid over is returned without delay and the match is broken off. If a woman remains unmarried for a longer period than usual she often goes off to a chief or someone with plenty of cattle and states that she intends to stay there and cook for him; in such a case she is usually taken to wife, but the man pays much less than is nominally customary. Chiefs have from ten to forty wives. They are generally speaking very moral in their domestic relations. They do not intermarry in the same clan, but a man will marry the daughter of a man named the same as himself. 586 583

Pottery.—All pottery is made by women and is similar to that of the Bantu Kavirondo, and consists of water pots, cooking pots, *tembo* pots, etc. 323

Dyes; tanning.—These people do not use dyes, neither do they tan, but they soften skins by rubbing in fat and hand-working till soft. 281 386

Arms, etc.—Their shields were formerly made of buffalo hide but are now made of cow hide; the shields are usually very large, curving round the body of the man carrying it. They also make shields of ambatch wood (called *Orindi*). They have a great fancy for spears with shafts of enormous length, ten feet or more; the heads are very small and insignificant. Use simés and clubs to a small extent; the former weapons are however I think copied from the Massi of Nandi. Also use bows and arrows; the arrows were formerly poisoned, but 441

262 buttermilk is used for making gruel which can be consumed by
 [252] both sexes. Both buttermilk and fresh milk are used for cooking
 vegetables and fresh bovine blood for human consumption. The Luo do not slaughter their cattle for beef except for some special reason, for example, on the occasion of a special feast. The ordinary meat eaten is that of animals which have died as a result of disease or accident. If there is an outbreak
 [251] of a serious disease and many animals die, their meat is made into biltong which can be stored for future consumption. Such
 [583] biltong forms a very palatable diet when properly cooked with ghee. Girls do not eat the meat of cattle paid for their dowries.

• 281 Hides are used as sleeping mats, and for making shields,
 291 drums, sandals and special head-dresses on which ostrich feathers are fixed. Those of very young animals are used as clothes.

435 Cattle can be exchanged for millet or maize at any time,
 437 i.e., during famine or in good years; but cattle-owners tend to refuse millet or maize for their cattle after good harvests. This is one of the facts which support the argument of the Luo elders who prefer animals to crops. In exchanging cattle for goats and sheep, a bull is worth three to four goats and a heifer, six to eight goats or sheep. A goat or sheep is worth six to eight fowls.

231 The young men use young oxen for riding, and they sell
 438 heifers to buy buffalo hides for making shields or ostrich feathers for their adornment at funeral dances. Cattle accompany the mourners when attending funerals and, during inter-tribal wars, oxen were the companions of warriors on the battlefield. The

237 horns make valuable trumpets and are used as containers for keeping powdered drugs. Tendons make strong strings for harps and bows. Cattle dung is useful for smearing houses and dry dung is good for the fire. Fresh blood as mentioned above makes a palatable food when mixed with milk and cooked. The scapula of small animals is used as a butter-scoop and for other domestic purposes. Hoofs are used for storing drugs and for
 [232] running liquid medicines into the noses of both human and
 824 animal patients, e.g., an infusion of a plant known in Luo as *jandarusi** is given in this way to cattle suffering from east coast fever. The long hair of the tail is used for trapping birds. The scrotum forms a valuable pocket.

231 Goats' milk is the food of the herd-boys when looking after
 animals in the pastures. They add the juice of a fruit† to the
 262 fresh milk and after a few minutes the milk coagulates and is ready for consumption. Goat skins are worn by both men and women and goat's meat is eaten by both sexes. The goat is the animal usually slaughtered for female visitors such as mothers and sisters-in-law. The chief produce from sheep is mutton

**Dolichos* sp. probably *D. Maitlandii*.

†*Solanum* sp. probably *S. incanum*, Sodom apple.—EDITOR.